1:Barnes E-5 (1946-1949)1954 FR5 Ngoni FR5
Mpezeni

Secretariat or the Legislative Council. The agenda consists of items suggested by the African members and by the Administration. The African members of the Council elect four of their number as their nominees to the African Representative Council of Northern Rhodesia, which in its turn advises the Governor on the appointment of the African members of Legislative Council. As yet, the Provincial Council meetings attract little attention among the bulk of the African population, and few Ngoni know who their members are. Nevertheless among the chiefs and councillors these meetings, if regarded with suspicion, are of some interest, and for the two delegates they provide an opportunity for stressing in public what they regard as the Ngoni point of view as contrasted with those of other tribes. Many of the Ngoni speeches are phrased in anachronistic terms, and represent more an affirmation of how different the Ngoni are or used to be rather than a realization of how similar their interests now are to those of their neighbours. However, it is possible as the Council acquires more power and the consequences of its deliberations begin to affect more people directly, Ngoni will take a greater interest in its proceedings.[88] The same comments apply to Ngoni participation on the Provincial Team, an advisory body with representatives from the Administration, the unofficial White community, Indians and Africans.

Ngoniland is almost completely surrounded by Cewa chiefdoms. The old no-man's-land which isolated the Ngoni from their neighbours in pre-conquest times has long ago disappeared. On the fringes of Ngoni country there is a great deal of contact between Ngoni villages and their Cewa neighbours and the links of kinship stretch across tribal boundaries without interruption. Within Ngoniland itself, under the control of county chiefs, are some villages which still speak the Cewa language rather than the Nsenga dialect used by most Ngoni. Most of these Cewa-speaking villages have come into Ngoniland after 1898. Their numbers are indicated in Table VII (p. 133) where it will be seen that on the average about one village in five has entered in this way. The great majority of these are Cewa in origin. Some of them claim that they have returned to ancestral sites, others state that they came as a result of land alienation or of some quarrel with their former chief. Others have been formed by non-Ngoni immigrants who have worked for many years in the township or on the farms and built up their own followings. In Northern Rhodesia villages of this kind form an integral part of Ngoni society. The cultural features which distin-

[88] cf. Barnes, 'History', for a discussion of the way in which Ngoni members act at council meetings.